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NOTES OF THE WEEK.

WE had intended to offer to our readers this week some thoughts on "Church Fellowship," suggested by the contrasted teaching of Mr. Herford's Association sermon and Mr. Whitaker's paper at the Conference which followed, both of which appeared in full in last week's INQUIRER; but we have been arrested by the great interest of the Pan-Anglican Congress, now in session in London, and have therefore devoted our leading article to some record of the spirit manifested in that most remarkable gathering.

—WE propose to publish next week an "Appeal to Unitarian Ministers" on the subject of Total Abstinence, which has recently been sent to them, signed by a hundred of their brother ministers. It was publicly stated during Whit-week that, if they had had the opportunity, many more of our ministers would have signed the appeal. We shall be glad to receive at once the names of any such to be added in a supplementary list of signatures. If there are any of our ministers who are total abstainers, but have felt unable to sign the appeal, we should be grateful to them also if we might make a further separate list of their names. We should then have a complete list (if all respond to these requests) of the total abstainers in the ranks of our ministry.

PROFESSOR KRÜGER redelivered his Essex Hall lecture on "Dogma and History," at Manchester College, Oxford, on Friday of last week. The audience, numbering about seventy, included several clergymen and members of the University. The lecture was very cordially received. On Sunday morning, (Trinity Sunday), Dr. Krüger heard Professor Ince preach in the Cathedral, and in the references of the sermon to the Athanasian Creed found confirmation of what he himself had said on that subject in his lecture. Returning to London on Sunday afternoon, he left for Giessen on Monday evening.

THE Conference of the United Methodist Church meets this year in Sheffield. On Tuesday, June 16, the real business of the session began when Dr. W. J. Townsend, a former President of the Methodist New Connexion, was elected president amid much enthusiasm. No sooner were preliminary ceremonies over than the President began to make his opening speech, in which he commended the present Government for their brave and honest attempt to deal with the tyranny of the drink traffic denounced in vehement terms the opposition to the Bill, and then went on to speak of the education controversy; from this he passed to the position of the Christian Church at the present day, and finally to some aspects of foreign missionary work, declaring his belief that the prosperity of the home churches is regulated by their appeciation and support of Christian propaganda abroad.

THE London Missionary Society's exhibition, "The Orient," which was recently opened, with a powerful vindication of foreign missions, by Mr. Winston Churchill, is drawing large numbers of visitors from the churches. One of the most attractive features is "The Pageant of Darkness and Light," a realistic representation of the most stirring scenes in the history of the society, of which the most popular is the finding of Livingstone by Stanley. It was hardly to be expected that so novel an innovation would pass without challenge. On principle, tens of thousands of Free Churchmen never darken the doors of a theatre. Hence the stage devices of this "pageant" have met with remonstrance from a few of the strictest of these. But the general verdict is one of approval, and some of the letters to the daily press make interesting reading.

PARTICULARLY interesting is that from Dr. Forsyth, whose standing as an art critic entitles his verdict to special weight. After admitting that he went to the exhibition prepared to scoff, but remained to enjoy, he says: "Of course, it is melodrama. But good melodrama can be very good. Of course, also, it is not art in the great sense. It is symbolic art—art of the kind which, for religious purposes, makes hymns all the better because they are not first-class poetry. It is not meant to be psychologically true," any more than the Apocalypse. It is impressionist. It can only work with broad effects. Of course, too, Livingstone did not soliloquise aloud, did not speak so loud, nor use so much gesture; but then he had not to be heard and seen by some thousands of people. The great dramatic art of Greece used masks, a magnified voice, stage struts, and various such effects. Did that debase Antigone or vulgarise Œdipus? Livingstone did feel thus, if he did not put it thus. There is no libel. Does the shouting needful in a large church falsify the Gospel of Him who did not shout or cry? Let us beware of æsthetic daintiness."

THE supporters of the Licensing Bill in Manchester are arranging a great demonstration in Heaton Park on Saturday, June 27. There are to be processions from various parts of the city in which nearly 100,000 persons with banners and fifty bands are taking part. The Unitarian section is to meet in Dickenson-street, off Albert-square, at 2.30. It will be headed by the bands connected with our Heywood and Denton Sunday Schools. In the Park, speaking will take place from twenty-five platforms one of which has been assigned to our group of churches. Our speakers will be the Rev. H. Enfield Dowson, Councillor Wigley, and Mr. Richard Robinson. The Rev. Charles Peach who is the chairman of the demonstration committee is to take the chair at platform No. 1, from which Sir John Gorst will speak.

IF I am spiritual, then the world is a revelation of God to me; and there is a spirit looks in upon my spirit from out of the sky, and the earth and the sea, from out of the sun and the moon, and from out of the rose.—*W. Mountford.*

IT is good for a man perplexed and lost among many thoughts to come into closer intercourse with Nature, and to learn her ways and to catch her spirit. It is no fancy to believe that if the children of this generation are taught a great deal more than we used to be taught of nature, and the ways of God in nature, they will be provided with the material for far healthier, happier, and less perplexed and anxious lives than some of us are living.—*Phillips Brooks.*

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

PUBLIC MEETING.

THE public meeting of the Association, following the afternoon annual meeting, was held at Essex Hall on Wednesday evening, June 10, and there was a very large attendance.

The PRESIDENT, Sir WILLIAM B. BOWRING, BART., was in the chair, and after a hymn had been sung, he said in his opening address: It is our duty to speak out as clearly as we can the implications of a Gospel that we believe should help to regenerate the world. These are days of association and union in the world of work; association and union whether on the side of employers or employed. Now, if you ask me if there is any leading motive, any particular incentive for such associations or unions, you would deem me untruthful if I neglected to confess the motive or incentive wrapped up in the words "Profit" and "Gain." We unite, certainly, for gain or for profit. And yet, I venture to say that the advantages of union, and not especially or even particularly on the side represented here to-night by Mr. John Ward, are of far wider import than mere pecuniary gain. There is a scientific advantage; an advantage of economy; and there is the priceless advantage of human association in mutual aid. If you like, you may say all this comes ultimately from the desire for financial profit. I will not deny it. In this union for financial profit I find myself in close contact in the many developments of commercial activity with men of all sides in politics, or no side at all (I cannot say I am among these latter), and with men of all kinds or it may be of no particular religious opinions. But, curiously enough, we do not find this unanimity and comprehensiveness of action in religious or theological spheres. It is clear we do not. How is it? Why is it we do not? I fear I am in the position of one who propounds a conundrum to his audience. Men in the financial and working world sink their differences and work in common for a common end. Men in the religious world cannot, it seems, do this. Men think themselves better on Sunday than on any other day, except, perhaps, on Saturday afternoons. But they cannot manage to do on Sunday what they have done all the week. On Sunday they meet ostensibly for *another* definite end—not of financial profit, but of human betterment, or the aims of Brotherhood. But here the unanimity falls through. Still, speaking as a business man, it seems to me that the lower sphere teaches a much needed lesson to the higher. The effort to live for oneself—to *realise* oneself—is helped and made efficient by association and union. The greatest aim of Religion is to help *others* to live. Cannot religious people see the need for union and association here, too? The desire for material gain *should* not be a stronger binding force in human affairs than the high aims of Religion. How is it that Religion has been a dividing, a disintegrating force, yes, and is such a force to-day? You will think of many reasons for this, no doubt; more than I can. For I am not a theologian, only a practical man, convinced of the need of union and association if anything practical is ever going to be done. But I submit to you, whether you are of my way of thinking or not, is it not largely because, first, men *will* substitute the means for the end, and secondly because they think that revelation—the Revelation of the Good—has ceased. If I were a learned ecclesiastical historian, I might be able to assign a date to this sealing up for ever of the Voice of God. But having no claim to this diginity, I can only ask those who *have*, to tell me: and, strange to say, I can get no definite answer. As a business man I know that business means and methods must be up to date; and in such study of religious history as I have made, I am able to discern this: that the Creeds of the Churches were the efforts of men—imperfect, troubled, anxious, struggling men—to express their religious ideas. Again, no learned man holding these creeds has ever shown me any satisfactory reason why the interpretation of the Bible itself should be a closed process. Am I not right in saying that we know more to-day of the making of the Bible, and of the family of the human race which made it than the men who drew up the Athanasian Creed or the Westminster Confession? I can illustrate here from my own congregation. We of Hope-street had a bicentenary celebration last November. The Founders, believing in a less wide sense of divine inspiration than we, with a less acute sense of the vast complexity of things, nevertheless trusted that God had still more light and truth to break forth from His Word. And so no dogmatic test has ever been imposed upon any of our ministers or members. It is laid upon us, I believe, to show to the world of Religion the "Open Way" in Religion. It is laid upon us to help to redeem the most sacred word in human language from the charge of being a dividing force—less human in its practical effects than the desire for £ s. d. It is for us to march along that open way, calling all men brothers, whatever regiment they march in. In the frank confession that God is still to find in His infinity, we lay down all anathemas, every kind of persecution, every species of intolerance—even the philosophical, the scientific, and the Christological—in the name of Religion. And we call upon all religious people to work with us in the great task laid upon our day, as we are by our very principles ready to call them brothers and to work with them. Our text this evening is a proof that Religion has not yet done, has indeed hardly begun, its real work. How can it, when sects are taken up with their confined shibboleths, and still look askance at each other from fortified infallibilities and final creeds, and literalisms? Nor must they think that we have no positive affirmations on this Open Way. There are four travelling Unitarian vans proclaiming to-day a positive and saving faith to those who have lost faith. And now and then I am glad to see what surely are signs of the times. I find bishops, canons, clergymen, even High Churchmen and Roman Catholics on occasions, perhaps when they forget to remember mediævalisms, speaking of Fatherhood and Brotherhood as the essential heart of Religion. I should like to put to them the closing words of our own Report: "Amongst themselves," that is, our Committee, "there exists varieties of theological and political opinion; but these differences are subordinated to the desire to promote among men a larger faith, freedom and fellowship in religion." Religion has fallen miserably short in its efforts for human betterment. And again I submit to you how true are the words: "If the gulf which separates the actual life from the ideal life is to be bridged over, it is a noble religious faith that can alone accomplish the task." This free, this open, this constructive Religion will not set men apart, but will bring them into association in all the higher and nobler and ameliorative functions of human life. This I take to be the noble mission of the British and Foreign Unitarian Association.

RELIGION AND PEACE.

Mrs. HODGSON PRATT spoke of the iniquity of war, and what it meant to live in a country where the possibility and the fear of war were actual facts. There is only one strength, she said, in which we can hope to fight these questions. Beautiful theories won't fight them, beautiful speaking won't fight them; there is only one thing that will help every struggling man and woman, and that is the knowledge of the love of God. We do not want more education or more intellectuality, or beautiful theories; we want the love of God which is in Christ Jesus.

RELIGION AND TEMPERANCE.

The Rev. C. J. STREET, speaking on the subject of temperance, said the call had gone out to the churches to-day, asking what the members of the various Christian denominations were prepared to do on behalf of the practical proposal which was before the country in the Licensing Bill. It was a proposal which he hoped would unite all the churches, and he rejoiced to think that Unitarians were to the front in the matter. But however strongly they were supporting the Licensing Bill, licensing, after all, was a very small part of a much greater problem. Even if we gained the very best system of licensing, we still had to deal with personal habit and personal character. He was tired of the mere talk about brotherhood. They had had it preached to them, and they themselves many a time had preached about it, but they had not practised it half enough. It was time now that they carried their lesson into practical life and began to be more brotherly. When faced with a terrible problem like their national sin of intemperance, he wanted to know where was their sense of Christian responsibility. Excessive indulgence in intoxicating drink was the greatest destroyer of the Divine handiwork that he knew of. If they believed in the dignity of human nature, and saw the indignity to which it was subjected, what were they doing to make things different? As religious men and women, and especially as Unitarians, they had a tremendous responsibility laid upon them individually, and they ought to try to save the human race as far as they could from this curse. Were they going to

consider their own individual indulgence rather than the obligation that was laid upon them to feel for their brethren and help to save them? There was the duty of personal example and of active service. How could a minister be anything but a total abstainer? That was a question he had asked himself ever since he thought of becoming a minister. The longer a man had experience in the ministry, the more terrible the responsibility upon him if he did not set the right example. And surely the same obligation rested upon every member of the congregation as upon the minister. He hoped they would realise the responsibility of the relationship between religion and temperance and the personal call that was made upon them.

RELIGION AND LABOUR.

Mr. JOHN WARD, M.P., said that, in his opinion, the Labour movement of to-day was a struggle to get back to the principles enunciated by the Sermon on the Mount, and he believed the nearer we returned to those principles the better it would be for all classes of society and for this old country to which we delighted to belong. The contrasts of extreme wealth and poverty were only possible so long as a considerable portion of the people were steeped in ignorance. The moment you began to educate the working classes you began to generate desires for higher and better things, and the agitations that were taking place amongst the working classes were merely the natural corollaries of the attempts at social improvement that had gone on during the last century. The question was, how far was religion going to assist in that transition? What part had the churches played in the past? Orthodoxy hitherto had always sided with position and property. There were, of course, some bright exceptions to that, but taking the Church in the past, the mighty influence that it might have wielded for the regeneration of society and the uplifting of the submerged, contrasted with what it really had performed, made a very dismal chapter in the struggles of the human race. A man brought up under conditions of continuous strain and struggle with the hard, rude forces of Nature, was not the sort of man who was going to listen to ritual or to dogma. Life for him was too serious, the struggle had been too hard; it was only that which was real that would appeal to him. He felt that they wanted a new religion, or at least they wanted the old religion stripped of its musty and worn-out vestments. It must be a religion for every day use, a guide in all the perplexities of life, a solvent for the practical contradictions of existence, a religion based upon philosophy, but easily understood by the unphilosophical. He did not want his religion to be a religion merely reserved for the respectable members of society; he wanted it to be suitable to all classes of society, and one that would bring hope to the lowest as well as to the highest. He hoped to see the softening influence of religion play a greater and a more prominent part in the determined effort of the working classes for improving their position. He did not want to see the great labour movement blurred or warped in any way by the same utilitarian and materialistic conceptions of life that had warped modern industrialism in its growth during the last fifty years. He wanted to see a religion which would extend the mental vision of the working classes, a religion that would create new desires, higher desires to treat everybody fairly, and which would recognise that other people were entitled to a place in the world as well as ourselves. Surely it was not too much to ask that the leaders of the Unitarian movement would pledge themselves to do their part in bringing these great truths home to the industrial population, and to prepare their minds for a higher status in the social scale than existed at the present time.

RELIGION IN THE FAMILY.

Miss EDITH GITTINS then gave an address on "Religion in the Family" as follows:—This division of the subject comes towards the close of the series. If might well have come first, for the very fount and origin of religion is the home. If not here it can be nowhere. From its vocabulary come the great symbolic words that, to savage and to saint, from Aryan to Indian, from earliest dawn of time till now, tell all that man can say of God, all that he knows of his relation to God, and his best thought of his relation to other men who share with him the tenancy of the green earth. Home stands for love: "Where love is, there God is."

The perfect home begins with "Two lives bound fast in one with golden ease." It is the fruitage of high romance, it is the best of living poems, it secures "peace at the heart of endless agitation." As the happy years roll on the scope of love is widened, the parental heart is created anew, and anew is religion born. To the little children the father and the mother have all the attributes of God—love, strength, tenderness, providence, protection, wisdom—in their presence is joy. To the parents the children are the unconscious teachers of the deepest truths of the spirit—the naturalness of happiness, the sure existence of an eternal law of righteousness, the necessity for at-one ment with it, the misery of wandering and estrangement, the quick rush of forgiveness to meet contrition. As the child grows, the great discovery is made that the parents, so wise and competent, are themselves children of an unseen Father, that the law of home is not of their own devising, but a reflection of the law of heaven. The mother on her knees, the father ready at the appointed time for the house of worship, the sweet seriousness of Sunday, the straight speech about right and wrong, the mighty overhead march of stars, microscopic wonders of lovely construction, the coming of spring and of new life upon the earth, all arouse questions to which there can be but one answer; while love, growing and maturing in the young heart, beginning to realise not only its joy, but its awful hazards, finds its sole rest in the same ineffable Name. Inwoven with the texture of the world is religion—man's consciousness of God. Is not this the latest rescued word of Jesus: "Cleave the wood and thou shalt find me"? How much more, then, is God in His human hearts gathered together in the holy bond of home. God multiply such homes among us! God help us to keep from stain names sacreder far than any the church has ever coined: To degrade their high significance is to debase the moral currency, and to be a traitor to the race. Parents lacking in mutual love—the bond of perfectness—unfatherly fathers, unmotherly mothers, bring confusion and wreckage, and dim the glory of God the Father. Let none enter lightly on the responsibilities of home making; and, yet more earnestly there seems need to say, let none lightly forego them, these God-given opportunities of training in human virtue!

Moved by knowledge of many blessed experiences, may I venture here to urge that when there is no natural charge of children it is a good thing, both from pity and self-pity, to adopt a little life (or lives) unfolded and unshepherded, that cries for love and care, and to give it all things needful. Hearts would be healthier and happier if this course were more frequently taken; homes would be more home-like, and perishing babes would be saved.

We have glanced at a fundamental universal blessing. Even so does our faithful Creator secure the main good. He has made religion to issue from hidden, inexhaustible heaven-fed reservoirs—"a spring of water whose waters fail not"—but how much still, in His wisdom, He leaves to His children—power to hinder or to help, to keep clean or to defile. What is our duty to-day? What is the light in which we Unitarians regard parental responsibility and influence?

Some of you will remember, in one of Miss Rice's books, the humorous old woman and her "denominational garden." She points her visitor to the flags; she calls them Baptists. The Quakers are the ferns in the shady corner. "This here everlastin' is one of them Christians that's so busy thinkin' 'bout dyin' that he fergits to live." The tall, stately lilies are "'Piscopals,'" and there, "every little plant a-puttin' out a flower," simple, self-seeding, full of variety in likeness, are the sweet-williams she calls her Unitarians. She has been urged to do away with them, but no, the old garden is the sweeter and more interesting for them, and the sun and the rain fall on them as well as on the rest. Is this our thought? Do we wish to perpetuate sweet-williams, ever improving them, and adding to their beauty and fragrance, or may they be crowded out and rooted up, and the stock lost for anything we care? The biography of a well-known "Friend" has appeared recently. This question weighed on his mind. He wrote: "If the 'Friend' character is to be preserved, the influences which have moulded it must in their essentials be preserved. To destroy the influences and expect the character, is as unreasonable as to look for the verdure of an English lawn under the rainless sky of Egypt."

Have we a special character to preserve? Is it not the same thing as to ask if we have an ideal of noble thought and living? For me, though I give ungrudging reverence to the saintliness of saints—Catholic, Anglican, Salvation Army, Agnostic—yet it is to my "ain fowk" I look for the type I *love*. What are the special marks of this type? As I gaze on living worth and consult dear memory,

four qualities shine out pre-eminent—*honour, kindness, simplicity, steadfastness.* How are we to preserve the type? It can only be by being *careful* "of the single life"—by putting our children in possession of their heritage—often of many generations—by feeding them with the knowledge that confirms, by pointing them to high examples of truth-seeking, courage and blameless living, by sharing with them, as the very bread of life, our own experiences of God. Many sources of help are open to us. Our Associations produce books on philosophy, religious history, biblical exposition—books of clear-eyed frank scholarship, yet comprehensible and interesting to any intelligent boy or girl, such books as Mr. Armstrong's and Professor Carpenter's; such as Giran's "Jesus of Nazareth," and Mr. Hermann Thomas's "Early Church." Let these be read with care, so as to become part of the fibre of the mind, and the superstitions of orthodoxy and the fascinations of sacerdotalism will be powerless to perplex, terrify, or allure. To read and consider these, to make channels for the knowledge they convey, to help our young people to receive their teaching, is a plain duty; yet, alas, it is widely neglected.

While the general level of excellence of our S.S.A. publications is confessedly maintained, our sales of late years have diminished. One reason given is that the teaching in our Sunday Schools is becoming more and more the charge of ex-scholars who cannot afford to purchase books to aid them in their classes. In parenthesis let me say that churches indebted to such teachers for their splendid devotion and self-sacrifice, should thankfully recognise their indebtedness, and should make it one of their first charges to supply every help to equip and make efficient. This statement as to the change in and what one must feel to be the deterioration of the quality of the teaching given in our Sunday Schools is a very serious one, coming as it does at a moment when circumstances urgently call for ever better, more vivid and penetrating instruction. There are new difficulties in the way of our educated young men and women devoting themselves, as did their fathers and mothers, to the good work. Life is fuller, distances ever increase; but let us facilitate and encourage this devotion for their own sakes quite as much as for the school children's. It is a most valuable initiation in brotherhood and sisterhood, in their wide modern applications; it is in a high degree self-developing and self-edifying; to give is to receive. The same hindrances present themselves with regard to the habit of regular attendance at public worship. The *hindrances should be overcome*, so inestimably precious is this gathering together for uplifting of the heart, for re-adjusting values, for seeing life and all its duties and interests in the light of God. Parents and guardians have this matter very largely in their own hands; it is one of their greatest responsibilities. They it is who "create the atmosphere" by their example and their words, by their attitude towards the minister they have chosen for teacher and leader, by the tone of their comments, whether of sympathy, appreciation, and gratitude for what was fine and adequate, or, as is too often the case, of criticism of the one point of disagreement, of the clumsy phrase, or the faulty accent. Let us remember that "we live by *admiration.*"

To induce loyalty to the church is to anchor the soul to goodness, and membership and co-operation in the work of the church guild is a means of securing this blessed end. Our conservative Unitarian minds are slow to welcome a new word or a new institution, but the guild has now passed out of the region of experiment. It manifestly provides a bond between our young people and the church that has nurtured them, and is a new source of strength, spiritual and material.

I have touched but a few aspects of a great theme. The duty of feeding and maintaining the bodily life is recognised, but we have taken too easily the duty of supplying the food of the spirit. No school, no teacher, however carefully selected, can do what the home training should do; the home talk about private affairs and public interests, the word, alone, of counsel, reproof, and encouragement, the mutual service, the forbearing affection, the eager praise.

We have not been sufficiently heedful of the dangers inherent in our characteristic view of religion. The very splendour of our faith may mislead us. "No priest lays his hand upon our inward life to guide. The awe of no Sabbath checks us from the alluring interests of the world. No strict external discipline reins in our natural desires. No law compels our observance of religious rites. If the secular for us is sacred, yet at every point the sacred for us is invaded by the secular. To his own conscience only each man among us stands or falls, and we lack aids on which multitudes of our brethren lean." These are notable words of Mr. Armstrong's. I will end with those that follow: "It needs a more single-hearted, more steadfast determination on your part than on that of your neighbour to reach and maintain a religious life, but if you, a free man, indeed, shall reach and hold it, then will your religious life be the loftiest type that is lived this day upon the face of the earth. For your religion will be a religion face to face with God, neither priest, nor church, nor creed between. Face to face with God you stand in this field of life; nay, hand in hand and heart to heart and soul in soul. And that solemn, awful, beautiful, joyful feeling of God in you and around you, the Holy Spirit in whom you live each moment, and move each step, and have your being at every beat of your beating heart, goes with you and abides with you in every transaction of your life, in every relation with your brother men—in every uprising to the crowding duties of the day, in every downlying after the cares and labours of the hours of light—in every exercise of sweet affection towards the friends most dear, and in every still and silent motion of your secret soul towards the God who folds you round."

"Who aimeth at the sky
Shoots higher much than he that means a tree."

Let us cherish *ideals*, for our own stimulus and guidance, and let us commend them by our humble endeavour and faithful precept to the young lives so infinitely dear.

RELIGION AND THE MAN IN THE STREET.

The Rev. MATTHEW R. SCOTT, having spoken of religion as something well known and greater than all our attempts to define it, went on to describe the "man in the street." After humorous reference to his elusive but all-pervasive presence, Mr. Scott went on: Now, there are certain things about the man in the street that are particularly clear. He is not the working man; the working man is too busy at his work to be much in the street. He is not the business man; the business man is in the street to get out of it, and to and from his business. He is not the professional man; as my brother ministers can bear me out, a profession has a wonderful way of keeping a man from the street. But, further, he is not the unemployed, because the man in the street is kept as busy as a Cabinet Minister. Politicians, journalists, ecclesiastics are everlastingly running after him, finding out his beliefs about all sorts of subjects, tabulating them, quoting them, and so near have we gone to deifying the man in the street that whenever he says his say on any particular subject, it is felt there is very little more to be said. Does he attack the Government? The Government is in danger. Does he denounce the Church? Let the Church look to it. Does he condemn the policy of the Town Council? Its existence is only a matter of time. The Press, the Church, Parliament have all got to come into line with the man in the street. Now, to simple-minded people that may look like an inversion of the true order of things, but that is because these people are not alive to the spirit of the times. There was a time when the philosopher and the scientist and the scholar and the theologian were somebodies, but the man in the street is now the man to be reckoned with. Why? The reason is because of what is supposed to be his peculiarly unique position. He is outside of all Churches, he is outside of all parties, and therefore he is supposed to be able to take an independent view. Now, I do not deny that the spectator may see most of the game, but I do affirm that religion is not a game, and the man who merely sees religion from the outside does not see it at all. It is not outside the cathedral that you see the glory of the stained-glass window. What you see from the outside is but the crooked lead lines that may very well appear tortuous and grotesque. There are a great many things that none of us can see in the street—the witchery of the woodland, the mountain peak that lifts the spirit as well as the eye, the light that never was on sea or land, the consecration and the poet's dream. It is not for nothing that the Bible speaks of great religious prophets and teachers going up to the hill-top to meditate and to pray that they might hear the voice of God. I do not mean to say that God does not speak to the man in the street; He does, and that is our message. What is wanting is not the speaking, but the sensitive ear for hearing what is spoken. The street is a good place, a perfect place for hearing a noise; the street is a very poor place for

hearing a whisper, even the whisper of the divine voice. I do not doubt that God is manifest in a motor-car as well as in a mountain. But I am sure of this, that the men who see nothing but motor-cars do not see that manifestation. The man in the street is the man who sees things as they look from the pavement. That, to many, accounts for what they would call the originality of his opinions. Well, it should not surprise us, I think, whether we are philosophers or not, that when the pavement comes to self-consciousness it should make some extraordinary revelations. Will not things look somewhat awry if you see them upside down? It was a man in the street who vociferously called to the passers-by that the world was upside down, and if they did not take warning and beware they would all tumble into the sky. One passer-by went up to the would-be orator and caught him by the waistband and turned him the other way about and planted him on his feet. He was not the least bit grateful for the kind act. He was robbed at once of his oratory and his subject. Now, that is what religion will do for the man in the street; it will put him on his feet. It is so bent on giving him, not dogmas, not ritual, not Churchianity, but reality; it is so bent on making a man of him that it will spare him no revolution, that he may stand as a man should stand, and when he has got used to the upright position, he won't be the man in the street very much longer. His question will be the question of every upright soul: "Lord, what wilt thou have me to do?" Religion there touches the man in the street as it touches all of us, to the quick; none of us escape that. At present the man in the street is not doing anything. He is proud to be an outsider; he is outside and proud of it. His idea of religion is that religion should look after him, do all for him. He believes in what he calls "practical religion." He thinks, like the woman at the well, that religion is a device for sparing himself trouble. Give me this water. Why? That I come not hither to draw. Now, religion is intensely practical—not dogma, not ritual, not Churchianity, but religion:—It is so intensely practical that it says to the man in the street, "Brother, what are you doing? You are outside, and it is not a position to be proud of; it is a position to be ashamed of. If everybody did as little for the street as you, there would be no street for you to be in. Other men planned that street, they made it, they pay for it, they keep it going; they had to be somewhere else than in the street, or there could have been no street. In the factory, in the mine, in the workshop, in the counting-house, in the city, they had to think and plan and work and make sacrifices, give time, give energy, give money, that there might be a street at all. What are you doing? You are accepting all your fellow-men's toil and sacrifice, and it troubles you not. They are thinking of the city, you are thinking of yourself. They feel great responsibility, you feel none. And you like to be in the street because you do not want to feel any. You have been telling us what you think about religion. Has anyone ever told you what religion thinks about you? You are a sponge; you are a parasite; you are a social coward, accepting all, looking for more, and giving nought in return. Men and women, there is just the same religion for the man in the street as there is for everybody else. That religion makes great demands on him, on us, without exception. It does not pander to our love of ease; it does not look with an indulgent eye on the sliding slope of inclination and desire; it points to duties that are to be done, sacrifices that are to be made, burdens that have to be borne, and they are just as binding on the man in the street as they are on the man in the Church, in the Chapel, in the Labour Party, the Liberal, or any other party. The man in the street does not need our sentimentality. He needs our strength. Sentimentality has often been the means of bringing him to be the man in the street. So strongly do I believe in the man in the street and in the dignity of human nature that I say the man in him is not dead, he is only sleeping, and what he needs is what we all need—not a softer bed, but a harder and firmer will, a deeper and a broader sense of individual and social responsibility, an eye that sees not merely the street as it is—the eye of a donkey can see that—but the eye that can see the street of the city as it ought to be and by the grace of God will be. And it is this which religion, and religion alone, can give to the man in the street.

PROFESSOR EDOUARD MONTET has been appointed by the Senate Vice-Rector of the University of Geneva, and has therefore been obliged to relinquish his office of Dean of the Theological Faculty. To that post the Rev. Professor Bellavoine has now been appointed.

THE anniversary meetings of the American Unitarian Association were held a fortnight earlier than ours. At the public meeting of the National Alliance of Unitarian Women, on the Monday afternoon, over which Miss Emma C. Low presided, an address was given by Dr. S. M. Crothers, in the course of which he said that he did not belong to "a" church, but "the" Church—the great body of faithful souls who through all the ages have been looking up to God. Ignorant and learned, beggars and rich, sinful and holy—all are of the Church Universal, and all are welcomed by the Father of them all. He rejoiced, he said, in differences of worship; it is right it should be so. He loved the fine old traditions of the historic organisations. The Unitarians, among the smallest of the sects, should never be swayed by mere sectarian zeal and add another to those that have lost their opportunity to help on the Church Universal. There should be only the kindest hospitality toward those of other faiths. Grateful for all the past has given to the religion of the world, the new church must have all of that with a newer sense of liberty. "Such will be the Church that is to come, and, when it is created, it will be the mother church of us all, the historic church, the church of the world," he said. "This gift of God will come only to those who can accept in freedom the new commandment, which is the old and greatest commandment, from the very beginning."

OBITUARY.

FREDERICK MADGE.

WE hear from Berkeley, California, of the death in that city, on May 27, of Mr. Frederick Madge, elder brother of Travers Madge, son of the Rev. Thomas Madge, minister, when his sons were born, of the Octagon Chapel, Norwich, and afterwards for many years of Essex-street Chapel, in London. Travers died in 1866, the father in 1870. Frederick, who was born in 1820, went to America in 1857, first to Chicago, and then in 1863 to San Francisco. There he was for many years employed in the auditing department of the Central Pacific and Southern Pacific Railroad Companies, and was known as a man of irreproachable character, most highly respected by all those associated with him. He fell and broke his hip a short time before the great disaster which befel San Francisco in 1906, and had since been confined to the house on crutches. Only a few months ago he removed to Berkeley, where his residence was at 2,539 College-avenue. His wife died in San Francisco eight years ago, and he left no children. The newspaper announcement of his death speaks of him as "a native of England, aged 87 years 7 months and 5 days." The interment on June 1 was at the Mountain View Cemetery.

THE REV. G. ST. CLAIR, F.G.S.

A LIFE of earnest and fruitful toil closed peacefully on Saturday evening last, when the Rev. George St. Clair passed away, after an illness of some three months, at his residence, Balham. Born in April, 1836, his advancing years had recently withdrawn him from that active share in public work which his unabated interest and keenness would have chosen; but his ever busy pen bore witness to the vigorous interests that were the characteristic of his whole career. He leaves to the world a goodly store of literature, and to his friends the memory of a sincere and kindly nature, devoted to truth in word and deed, fearless in pursuing religious inquiry, and faithful in his ministry.

Mr. St. Clair was a native of London, his father's stock being Shetland people. He lost both parents when he was a boy of ten, and his teens were a time of struggle for a foothold alike in business and in intellectual life. In spite of his disadvantages he studied philosophy and the sciences with so much avidity that by the age of twenty-one he was lecturing on such subjects as "Mother Earth," "The Human Eye," "Comets," &c. In 1860 he entered Regent's Park College, in preparation for the Baptist ministry, and distinguished himself by proficiency not only in the usual subjects, but in Hebrew, Chaldee and Syriac. More important to his future career were the studies in science and criticism which he pursued privately during his four years at college. Those were the days when "Essays and Reviews" Colenso's "Pentateuch," and Lyell's "Antiquity of Man" were read and pondered in secret by adventurous spirits, and the seeds of a new type of theology were sown in many minds like his. In 1864 he was appointed minister at the

Baptist Church, Banbury, where his original and stimulating discourses attracted increasing congregations, not without some division on account of the breadth of his views. When he left, however, in 1869, the congregation united in a testimonial to his high character and religious influence.

Mr. St. Clair's next appointment was peculiarly congenial to his tastes and abilities. He became lecturer, in 1869, to the Palestine Exploration Fund, and in this capacity delivered hundreds of lectures in all parts of the country, his engagement with the fund extending at this period over six years. Later, in 1885, he made an extensive tour in the East in preparation for a second period of lecturing for the Fund, his engagement on this occasion continuing till 1890. Many articles and pamphlets, and the volume "Buried Cities and Bible Countries" (1891), resulted from this connection.

But to return. In the year before the sudden death of George Dawson, Mr. St. Clair became (1875) coadjutor with that celebrated preacher at the Church of the Saviour, Birmingham. Although of very different style and temperament from Mr. Dawson's, he was so heartily at one with that leader's liberalism in theology, and so deeply imbued with religious enthusiasm that the church appointed him to the sole pastorate when, in November, 1876, their beloved founder died. The appointment had valuable results, apart from the services rendered by Mr. St. Clair's own richly stored mind. These were fully appreciated by many, especially by the more thoughtful members of the church, who stood loyally by him in his endeavour to rally its forces after its great loss, and the series of printed sermons issued at this period probably show Mr. St. Clair at his best, erudite yet clear, unflinching yet tolerant, above all a teacher whose firm faith was based on the latest revelations of science as well as on the abiding intuitions of the human mind.

In 1885, Mr. St. Clair resigned the charge of the congregation. It had suffered from causes inevitable, and with characteristic whole-heartedness he withdrew in order to afford it the possible advantages of a change. In the meanwhile, however, he had gathered together (after the death of Mrs. Dawson, who began this collection) a large body of Mr. Dawson's reported utterances, and these appear in the volumes well-known to many beyond our circle. They include the second series of "Prayers," several volumes of sermons, and two of lectures, biographical and Shakespearian. Although the lecturer's material is sometimes fragmentary, and the pulpit discourses vary considerably in style and value, it cannot be doubted that Mr. St. Clair has thus preserved a record of the mind and heart of a singular genius, which is the more precious as the belated biography of Dawson has proved so remarkably jejune.

On retiring from the Church of the Saviour Mr. St. Clair, as stated above, again lectured for the Palestine Exploration Fund, finally resigning in 1890. From 1891 to 1897 he was minister at Cardiff, and in the last ten years he has taken temporary duty at Banbury and elsewhere.

His books include several which mark a special trend of thought. Like his friend, the late Mr. Gerald Massey, he was drawn into the fascinating study of myth and the origins of religious traditions. Thus originated the following works:—"Creation Records in Egypt" (Studies in the Book of the Dead) 1898, "Myths of Greece, from Uranus to Perseus" (2 vols., 1901), and "The Secret of Genesis," published last year. To the literature of religious philosophy he has given several works of importance, including "Darwinism and Design" (1873) a work extensively reviewed, and "Evil, Physical and Moral," a remarkably able discussion of the subject. In addition to those mentioned, Mr. St. Clair's writings include papers read at the British Association, and other scientific societies. He was a Fellow of the Geographical Society, and member of the Anthropological Institute, and of the Society of Biblical Archæology.

Married in 1864, he leaves a widow, two sons, and three daughters. The funeral took place on Wednesday at Streatham Cemetery, when the Rev. Arthur Mursell, a life-long friend, officiated, and a short address was given by the Rev. W. G. Tarrant.

THOMAS WILLIAM RYLAND.

THE Church of the Messiah, Birmingham, has sustained a heavy loss by the sudden death on Friday week of Mr. T. W. Ryland. At the early age of forty-eight, in the midst of a career of high service, greatly loved and honoured, he has passed on in answer to his call.

Mr. Ryland was the son of the late Mr. William Ryland, who in his day also, had been a devoted and active member of the Church of the Messiah, himself the inheritor in this connection of noble family traditions, which in turn he handed down to his children. Thomas William, the youngest member, and the last of the family to survive, was educated at the Edgbaston Preparatory School, and at University College, London, where he took his B.A. degree. He afterwards qualified as a solicitor, and as such has practised in Birmingham for some twenty years.

In addition to his professional work, Mr. Ryland was deeply interested in a variety of philanthropic movements, especially such as concerned the welfare of children. For many years he filled the post of honorary secretary of the Working Boys' Home in Birmingham, and its growing success has been due largely to his devoted services. He was also a trustee of the Holiday Homes at Conway, and an energetic member on committees connected with the Botanical Gardens, the Housing Reform Association, the Harborne Tenants' Association, of which he was one of the promoters, and the Edgbaston High School for girls.

At the Church of the Messiah he filled, at one time or another, every office, and he was a member of the Vestry Committee at the time of his death. The work of the Sunday-schools and Home Mission had a particular place in his heart, and of this branch of the work he was honorary treasurer for more than twenty years. He was, indeed, far more than this. He was a friend of the teachers, an active, inspiring fellow worker, a wise counsellor, in all undertakings during the whole of this period.

In speaking of his life and its many noble enterprises at the Church of the Messiah on Sunday morning last, the Rev. J. W. Austin said, "He was more than a worker. He appreciated, as all do not, the value in church life of another kind of support, the support of the personal presence. Week by week, he took his place among the worshippers here. Weather, competing interests, never deterred. Even indisposition was sometimes set aside. He knew what counted in making a church service an uplift and an aid in life, that each member had a share to contribute just as truly and essentially as minister or choir. And he came to take his part, and to take it consistently, faithfully. And I appeal now particularly to the younger generation to consider well a life like his, and to ask if it is not really worth much sacrifice to make this kind of impress on the world for good. I appeal to them to consider whether in particular this devotion to the Church, its work, and worship, was a mistake, or the crown of true serviceableness." At the funeral service, which took place on Tuesday at the Crematorium, Perry Barr, and was largely attended, Mr. Austin further spoke of the breadth of sympathy and loyalty which were the two keynotes of Mr. Ryland's character. Mr. Ryland married in 1895 Miss Dowson, of Diss, Norfolk, and he leaves a family of three children.

DR. J. D. H. SMYTH.

AFTER a long illness, Dr. James David Hirst Smyth, who will be known to many of the older members of our denomination, passed away at his residence, 94, Preston-road, Brighton, on Tuesday, June 9, at the age of seventy-three years. He was the son of the Rev. T. E. Hirst Smyth, late of Carrickfergus, and was born at The Glore, Co. Antrim. In 1856 he entered Manchester New College, and in 1862 settled as minister of the Octagon Chapel, Norwich, in succession to the Rev. David Davis. Dr. Martineau preached the sermon at his induction service, and afterwards expressed his hopefulness for the future of the congregation, which was in a more flourishing condition than on the occasion of his previous visit in 1856. Mr. Smyth devoted himself with great zeal to work among the young people whom he won by the natural cheerfulness and buoyancy of his spirit. He entered into the excellent work being done by John Withers Dowson, and some of those still connected with the Octagon recall how he was awaiting them in his room at six o'clock in the morning, ready to give them a lesson in Latin, French, or science. In 1872 he accepted an invitation to the Stoke Newington Green Chapel, where he ministered until 1881. For a time he entered business as a bookseller, but, relinquishing this, he took a medical degree and practised in London until 1904, when failing health compelled him to retire. He was a man of quick perception, broad sympathy, unbounded energy, and unusual versatility. He preached his first sermon at Ditchling, and expressed the desire to be buried in the graveyard which adjoins the chapel. The funeral was conducted by the Rev. Alfred Hall, of New-

castle-on-Tyne, on Friday, June 12. He leaves a widow, four sons, and six daughters to mourn his loss. He married Miss Kitton, of Norwich, during his ministry there.

ALFRED MADOCKS.

Mr. Alfred Madocks, whose death at Chelmsford on June 9 we recorded last week, was well known in the Eastern Counties as a lay-preacher, and as one of the founders of the Chelmsford congregation. Born at Ipswich, March 1, 1831, of a family connected with the Friar-street, Chapel, Mr. Madocks went out in 1851 to the Australian goldfields, and visited Jamaica and other places before his return to England. In 1860 he settled at Chelmsford, and, with the late Rev. W. A. Pope and Mr. J. H. Wray (whose death we recorded last December), was instrumental in establishing a Unitarian congregation in that town, dating from 1877. Mr. Madocks was secretary from the first, until a few years ago he resigned owing to advancing age. He was active also in other educational and beneficent work, and was on the committee of the Literary and Mechanics' Intitute. His was a familiar figure at Unitarian gatherings both in London and his own province, and as a lay-preacher he was earnest, thoughtful, and practical. Generous and unselfish, his life was singularly rich in those "little nameless unremembered acts of kindness and of love," which make a man's memory so precious to those who knew and loved him.

Mr. Madocks married, soon after his settlement at Chelmsford, Miss Emily Gill, member of another Unitarian family at Ipswich, but within two years was left a widower. His only daughter is the wife of Mr. E. R. Fyson, of Ilford.

The funeral service, at Ipswich Cemetery, on Friday, June 12, was conducted by the Rev. T. E. M. Edwards.

SUNDAY SCHOOL TEACHERS' SESSION AT OXFORD.

SIR,—Will you oblige by assisting me to make known as widely as possible the Sunday School Teachers' Session at Oxford. It will open on Friday, July 10, and close on the 18th. Some seventy students are already enrolled, but there is room for many more. The improvement in Sunday-school teaching has become a vital question in any conference on national education, and the opportunity offered by the Session of assisting in this direction should be taken full advantage of.

I should like to point out that beyond the advantages to be derived from the lectures, addresses, and teachers' councils, there is a benefit of supreme importance—the stimulation of the desire to teach and to take up the work more earnestly.

The inclusive charge, covering the cost of a teacher's ten days' visit and incidental expenditure, is 40s., in addition to the railway fare. Friends desirous of promoting the advance of their Sunday-school can find no better investment of £2 than by sending a teacher to the Oxford Session.

Applications should be sent in to me within the next few days.

ION PRITCHARD, *Hon. Sec.*
Essex Hall, Essex-street.

THE CHILDREN'S COLUMN.

BRAVE BIRD MOTHERS.

IT was a hot noontide in the middle of June. The tiny nest we were watching was built on a narrow ledge of stone on the south wall of our house. The ledge was only three and a half inches wide. The nest was a half-circle of deftly woven hay. Five eggs lay in it. We had counted them the day before when the mother-bird, a spotted flycatcher, had left them exposed while she went to feed.

The sun was fiercely hot. Away over the meadows you could see the quivering heat-waves. The bed of musk at the foot of the wall ten feet below the nest had, three hours before, been a sprightly mass of gayest yellow blossoms, crisp and fresh; now it was a limp heap, bleached and parched. The hens were huddled together under the big holly. I doubt whether a fat worm would have tempted one of them to leave her shady refuge. But there was no shade for the flycatcher. She sat on her five eggs with widely opened bill, gasping for breath. Her eyes were dim, her whole appearance told of the suffering she was enduring. She was a perfectly free agent. The soft wings had but to give a flutter or two, and she could sit safe and cool in the bushes. Yes, but what of the eggs? The hot sun would have half baked them. The wee mother knew that. So she must sit there no matter how hot she felt. She must spread her body over the eggs, and keep off the blazing sun. We stood under the shade of large umbrellas and watched and pitied till the heat made our heads ache. Half an hour later I looked again. The brave bird was still at the post of duty.

There was some wire netting fastened to the wall close to the nest. I cut some twigs from a branch of yew, and went up a ladder to arrange them, anxiously watched by the bird. She held her ground till I was within half a yard of her; then she fled. The twigs were soon stuck into the netting in such a way as to shade the nest. I then retreated to see what the bird would do. In less than a minute she was on the eggs, where I provided her with shelter until the weather became cool.

Brave little bird! with her duty came first and comfort afterwards.

* * *

A willow-wren had built a nest on a grassy slope in our orchard. The neighbour's cat spent most of the day on an old ant-hill, a few feet from the nest. Hence the wren's nursery was in great danger. To protect it I arranged some wire netting over it so as to form a low tent. The bird watched anxiously from a tree hard by. When all was ready I hid myself and watched in my turn. She was much alarmed by the new state of things, but the way in which she set herself to overcome her fears was a lesson to many a timid person who lacks courage to go boldly up to a dreaded object and investigate it thoroughly. Our wren hopped to the end of the branch nearest to the nest, and took a long look. Then she flew across the nest, uttering a low shriek, and alighted on another tree; looked again; fidgetted about in distress; flew across again; this time lower, and with another shriek. More anxious fidgetting. Three minutes later another swoop across, when she let her feet just graze the netting Twilight was nearing; the fledglings must have been hungry; for the little mother decided that it was a case of now or never, for, after a second trial touch, she hopped through the wire without a sound and into the nest. From that time the barrier ceased to trouble her. She reared her brood successfully, and it was my good fortune to see them take flight through the netting.

* * *

A leafy, unfrequented lane; on one side of the lane a high stone wall, old and thick, with many chinks; on the other side a rippling beck, and beyond the beck a bank, with a few trees on it—such is the spot favoured by redstarts when seeking nesting quarters. The place I describe was a stone's-throw from the house. One May morning as I passed under the wall I heard, from a beech, the plaintive warning note of a cock redstart, and soon spied him and his mate. Both showed by their restless movements that they had a nest to conceal. I hid, and watched the upper line of the wall. After waiting some ten minutes I saw the hen enter a crevice in the wall, about six feet from the ground. As she bore a feather in her bill I concluded that the nest was nearly complete, and at the lining stage. I marked the spot. Three days later I climbed to the crevice, but could neither see the nest nor get my hand through the narrow opening to feel for it. As I clung to the wall I could hear the anxious "Hu-id, hu-id!" of the male redstart, but was not prepared for the sound of fluttering close to my ear. As I turned to descend, the female fluttered within a few inches of my face, and continued to do so as long as I remained below the nest; the cock, meanwhile, keeping up his alarm call. The distress of the birds was so evident that humanity forbade me to linger, and I stole away.

After that I had occasion to pass the place several times a day. No matter how stealthily I came, the watchful cock saw or heard me and uttered his alarm note before I reached the nest. If I passed on, the hen did not approach me, but if I stopped below the nest the plucky mother immediately swooped down and hovered to and fro within a foot or two of my eyes, showing great anxiety. When she began to sit the cock's alarm call was as unfailing, and, if anything, more acute. I think that when any hen is on a nest the cock's alarm note is to warn her to "sit tight," and not betray the position of the nest by coming out.

When the eggs were hatched it was the same story. The hen never failed to answer to the call, and to dash in front of me. The birds had evidently not far to go for food.

The behaviour of this hen was unusual, for I have watched, and even touched, the nests of several redstarts, but have never known the hen to defend her young in this manner.

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LONDON, JUNE 20, 1908.

THE PAN-ANGLICAN CONGRESS.

No such gathering as this of the Pan-Anglican Congress, now in session in London, June 15-24, has ever been held before. For five years it has been in preparation, and the result has proved beyond all expectation. Some thousand delegates, including close upon 150 bishops, have come from every quarter of the globe, wherever the Anglican Church has put forth branches from the Motherland, not from India and America alone, but from China and Japan, from native communities of Africa and the islands of the Pacific, and with those at home there are said to be nine thousand delegates or more, come to join in the deliberations of these days; and many thousands more have taken Congress tickets for admission to the various meetings. There are, in fact, seven congresses being held at one and the same time in different parts of London, on "The Church and Human Society" at the Albert Hall; on "Christian Truth and Other Intellectual Forces" at Kensington Town Hall; on "The Church's Ministry" at the Holborn Town Hall and King's Hall; on "The Church's Missions in Non-Christian Lands" in Caxton Hall; on "The Church's Missions in Christendom" and "The Anglican Communion" in different halls of the Church House, Westminster; and on "The Duty of the Church to the Young" at Sion College. In preparation for the work of these seven sections of the huge Congress, as many series of "Pan-Anglican Papers" have been issued, forming a valuable and most interesting conspectus of the views of earnest Churchmen on the many subjects to be dealt with under these several heads.

Of the Congress as a whole, the Archbishop of CANTERBURY spoke at the first great evening meeting on Tuesday evening in the Albert Hall, which was crowded in every part, as follows:—

"Most of the great Church gatherings in European history have had it for their object to assert—rightly and worthily to assert—doctrinal truth, or to denounce credal error, or to rally men, as Peter the Hermit rallied men, to a physical onslaught upon human foes. Then, too, there were high enthusiasms. Princes, nobles, peasants, women, soldiers, clergy, even little children, caught the grand contagion. The crusader sleeps now upon his marble tomb. We are banded to-day simply and straightforwardly, in the strength of the Lord JESUS CHRIST, for another and a nobler crusade. It is to make His living message tell more fruitfully, by our earnest and instructed thought, by our eager and disciplined effort, upon the daily life of the people of the world, for whose redemption He died upon the cross. We come to this mustering-hour as men and women who believe in the grandeur of their heritage of blessing, of work, of responsibility. We come together, not incidentally or lightly, but with set purpose, and with soul as well as mind prepared.

"In the providence of our Lord GOD the epoch of our Church's expansion over the round world is also the epoch when, for the first time—by modern facilities of travel and post and printing-press—such a gathering as this has become possible. He who gave us the opportunity is teaching us how to use it. It is His direct gift. We must surely have felt it yesterday when we knelt down in the time-hallowed Abbey, and in a service which none who took part in it will ever forget, began our doings with self-dedication and prayer. Take off thy shoes from off thy feet, for the place whereon thou standest, to speak and hear, to think and plan, is holy ground."

And speaking further of what they proposed to do in the Congress, the Archbishop took as an example the section on "The Church and Human Society," with special reference to social and industrial problems. Concerning which, he said:—

"The Church as such is not called upon, we are often told, to solve those problems. No; but it is called upon, as has been well said, to provide the men, the principles, and the public which will solve them. Quite deliberately we intend to put our brains into this endeavour. We intend to think and know more than we have thought and known before about the facts of to-day and the possibilities of to-morrow in the kingdom upon earth of our living Lord and Saviour JESUS CHRIST.

"We are trusted as CHRIST'S soldiers and servants to set forward His cause against whatsoever is cowardly or selfish or impure. In the deliberate girding ourselves here and now to that inspiriting enterprise we want to be at our best. To come to the task unequipped would be both unworthy and ineffective. It is like throwing a little water upon a great fire. For once at least in our lives—witness the three millions and a half of booklets now in active circulation—we have tried to prepare ourselves to do our work adequately and aright."

Of the spirit in which this great Congress has been undertaken, the service of dedication in Westminster Abbey on Monday afforded welcome evidence. We shall quote directly some of the prayers used in that service, but first this passage from the Archbishop's New Year's Letter to his diocese, in which he foreshadowed what was to be:—

"These Conferences are no mere bit of ecclesiastical machinery. They are, or ought to be, a concentration of force for the battle against wrong. From whatever lands the members of them come, they and we will be actuated by one single-hearted desire for the bettering of the world, in the faith and fear of GOD. What we want is to make it possible for our children to follow more loyally than we have followed in the footsteps of our Lord and Saviour JESUS CHRIST; 'to comprehend, with all saints, what is the breadth and length and depth and height, and to know the love of CHRIST which passeth knowledge.' With that thought and hope and resolve, let us bring afresh to the service of our Lord every power that He has given us of insight and sympathy and considerateness for the opinions and the needs and the difficulties of those who view things differently from ourselves. Ask Him to keep us, on the one side, safe from narrow pride in what may possibly be out-grown ways, from blindness which will not see the good of healthful change, from impatient judgment of the methods and experiments of others. Ask Him to keep us, on the other side, safe from rash and ill-considered efforts to do by rough and ready means work which needs quietness as well as confidence, and gentleness as well as force. Above all, let us in word and work, political or ecclesiastical or social, deliberately and avowedly place ourselves under His guidance."

In the service of dedication on Monday, a special clause was added to the Litany asking for the Congress "the inspiration of Thy Holy Spirit, that in wisdom and love it may labour fruitfully for the advancement of Thy kingdom upon earth."

And afterwards came this prayer:—

"O God, Who by Thy blessed Son, hast promised to send the Holy Spirit that He may guide Thy Church into all the truth, mercifully look upon us, Thy servants, now gathered out of many lands to take counsel together in Thy Name. Grant unto us all a humble and teachable mind, a deep sense of duties unfulfilled, and a recognition of increasing responsibilities; so that we may truly repent us of our shortcomings in the past, and seriously seek henceforth to know and do Thy will, to the enlargement of Thy Church and the benefit of all mankind; through the same Thy Son Jesus Christ our Lord. Amen."

After the anthem came the following Bidding Prayer, said by the Dean, touching upon each of the main subjects to be considered by the congress. A pause for silent prayer was made at the end of each clause.

Problems of Thought.

Let us pray for the strengthening of our belief in GOD; that we may have ears to hear His voice still speaking to us; that we may perceive His Spirit's work in the higher aspirations of all races; and that we may fearlessly accept all truth which by His providence is revealed to us.

The Church and Human Society.

Let us pray for a fuller understanding of our duty towards our neighbour to-day, that we may help to purify our civilisation and make it truly Christian, and that we may in our action towards our fellow-men bear faithful witness to CHRIST.

The Church's Ministry.

Let us pray that GOD will inspire men and women to devote themselves to the various tasks of the Christian ministry, and that He will guide His Church in dealing with the questions of the choice, training, and support of those who are willing thus to consecrate their lives to His service.

Missionary Problems.

Let us pray for wisdom in the presentation of the Gospel to non-Christian peoples, and specially that guidance may be given to those who are confronted with the problem of racial antagonism, so that they may rightly apply the Apostolic lesson, "Ye are all one man in CHRIST JESUS."

Our Own Race.

Let us pray for a larger recognition of our responsibility and for more power to fulfil it, and specially that the Church may be able to make due provision for the pioneers of our race, that for their own sake and for the sake of the races with whom they mingle they may be saved from falling away from God.

Training of the Young.

Let us pray for wisdom and charity in dealing with the problems of religious education, and above all for a deepened sense of the duty of parents and of the sacredness of the home.

The Anglican Communion.

Lastly, let us pray for the Anglican Communion in all parts of the world; that we may understand the mission which GOD has intrusted to us, and our duty to those who are separated from us; that we may penitently recognise our failings and humbly go forward in unity and love to the fulfilment of our common work.

And, as we pray unto GOD for future mercies, so let us praise His most Holy Name for those we have already received; for our creation, preservation, and all the blessings of this life; but, above all, for our redemption through CHRIST JESUS; for the means of grace afforded us here, and for the hope of glory hereafter. These prayers and praises let us humbly offer up to the Throne of Heaven, in the words which Christ Himself hath taught us: OUR FATHER . . for ever and ever. Amen.

We are glad to put our readers in possession of these prayers, for they breathe a spirit which others may well seek to share in any gatherings of earnest religious purpose, in which they may have part, and individually for renewed dedication for the highest service.

What the outcome of the multitudinous papers and speeches of these days may be it is not for us to attempt to forecast, we only delight in the great purpose expressed in the words we have quoted. And for any exclusive claims the Anglican Church may make, as apart from the efforts and ideals of other earnest religious people of this and kindred lands, we may find a salutary antidote in the brave words of a loyal Churchman, Canon Hensley Henson, in the sermon which he preached on Sunday evening in Westminster Abbey. His text was 2 Cor. iv. 5, "We preach not ourselves, but Christ Jesus as Lord, and ourselves as your servants for Jesus' sake," and he spoke of the ministry of the church, and the divisions which had unhappily marred its unity. He showed how historical students had now made the high sacerdotal claim of the episcopacy untenable, by clearer knowledge of the actual conditions of life in the church of the first two centuries, and he regretted that such stress was laid in the Pan-Anglican papers on an episcopal ministry, as though it were the only valid form of church life. Such a claim was absurd in face of the facts, both in Scotland and America. The following passage of the sermon we quote as it appeared in Monday's *Times*:—

"The Anglican communion, we are repeatedly assured, is a 'federation of National Churches.' Of these there are said to be nine or ten, each completely organised on the 'Catholic' model. The 'National Church,' however, is to be understood in every case to consist only of those who are in communion with the Anglican Episcopate. In Scotland and in America these form but a fraction of the Christians; yet they are to be credited with all the attributes of nationality and exclusively reckoned with. Is this a procedure which will minister to a better feeling between the separated Churches of Christendom? Can it be justified at the bar of reason, or of charity, or even of policy? Of what use is it to speak of reunion to the Scot, proud, and justly proud, of his National Church, when you begin by assuming that that National Church is a misnomer and a sham? Is there not an element of actual absurdity in speaking of 'a great National Church such as the Church of the United States,' when all you have in your mind is a small denomination, which is hardly known by name to great multitudes of American Christians? Nothing can be more certain than that this notion of 'National Churches' is quite novel in the experience of the Church of England. To this day, the Bidding Prayer, as it stands in the Canons of 1604, includes a petition for the Church of Scotland, which then, as now, was Presbyterian in polity. Every student of the Reformation knows that the Church of England recognised to the full the national character of the other Reformed Churches. At the Synod of Dort in 1618, the representatives of the Church of England sat along with the representatives of other Reformed Churches, and did not think that the 'imparity of ministers,' which marked their Church, involved any breach of fellowship. The attribution to a small denomination of that national character which manifestly belongs to the historic and established Church of Scotland is not less absurd than hurtful. I plead that the specific form of Church organisation shall again, as in the days of the Apostles and in the early Church, vary with local conditions, and yet that the fraternity of all Christians shall not be impaired. I plead for the frank recognition of those non-episcopalian churches which can agree with us in the essentials of faith and morality and in the reverent use of the Sacraments. I plead for a humbler Anglicanism, which will consent to learn as well as aspire to teach and can set the cause of Christ above the interests of the episcopate. Men everywhere are asking for the Bread of Life. We thrust before them the miserable spectacle of our ecclesiastical claims. In all this, we Anglicans seem to bear the heaviest burden of responsibility, for the very principle of division, which hinders the union of the Churches and diverts men's minds from the essentials of faith and life, is our exclusiveness."

THE WOMEN'S DEMAND.

SIX abreast, some ten thousand of them, the women marched last Saturday afternoon from the Embankment to their great meeting in the Albert Hall, to demonstrate to the world at large, and before all to the Prime Minister, that they are in earnest with their demand for the franchise. It was an historic act, in which women from all parts of the country and of every rank in society took part, but in which the most impressive thing was the serious purpose and the quiet determination of the great body of women of culture and education and of high distinction in the professional world. It was a reasoned protest, splendidly organised, and happily accomplished.

Mrs. HENRY FAWCETT, in her doctor's robes as LL.D. of St. Andrews, president of the National Union of Women's Suffrage Societies, Lady Frances Balfour, president of the London Society, with Dr. SOPHIE BRYANT, also in academic dress, and Miss EMILY DAVIES, in spite of her seventy-eight years, who in 1866 handed to JOHN STUART MILL the first petition for the political enfranchisement of women, headed the procession, and bravely walked all the way. The white banner under which these four marched bore the inscription, "The franchise is the keystone of our liberties," and then followed troop after troop, with bands and banners, women from different centres, grouped under their own flag, a great body of University graduates, and of hospital nurses, under the banner of FLORENCE NIGHTINGALE, women doctors, writers, artists, musicians, actors, a strong body of the Women's Freedom League, led by Mrs. DESPARD, with their motto, "Dare to be Free," and many another. Many of the banners were really beautiful, and when massed upon the platform of the Albert Hall are said to have been in themselves an impressive demonstration. Some of them bore simply names of famous women, such as CATHERINE of Sienna, SARAH SIDDONS, MARY SOMERVILLE, GEORGE ELIOT, and of such brave champions of

the cause, now gone from the field, as LYDIA BECKER and FRANCES POWER COBBE.

That magnificent demonstration, said Mrs. FAWCETT, when she took the chair in the Albert Hall, filled all their hearts with hopefulness and courage; it seemed to bring within measurable distance the day of their final triumph. They knew, she felt that to be the greatest cause in the world, and she begged them all to dedicate their lives to its success. Later in the meeting a very beautiful tribute of flowers was offered to Mrs. FAWCETT.

Lady HENRY SOMERSET, who fearlessly expressed disapproval of some of the methods of her younger, more militant sisters (though with a confession of respect, nay, of reverence for all who were willing to suffer for their opinions) gave her own whole-hearted testimony to the justice of their claim. The reason for her belief in the suffrage for women, she said, had long been rooted and grounded chiefly in the fact that they had to face the changes which had come over woman's position and woman's work, and with these changes they had to readapt their methods in order to give her the same influence and the same power which she formerly owned, and had a right to possess. . . . The woman movement was no inconsequent aspiration on the part of woman to rise to a more intellectual level *versus* man. It was the gradual recognition of the race which was beginning to perceive the more perfect expression of life—that man and woman were incomplete without each other, and that as we approached the spiritual unity in which there was neither male nor female so the qualities of both were needed in order to bring any system to perfection.

Dr. ANNA SHAW, an English woman long settled in America, struck an answering chord when she declared that the cry of all their hearts was, "English women expect every Englishman to do justice to women." They believed that the time had come when men and women should stand side by side, because the warfare of to-day was not the warfare of the battlefield, the destruction of life, but the warfare of the home against the forces of evil and vice. Men and women should work together to render the best service to humanity, and to do that effectually women must have the vote as well as men.

Not all women, by any means, are united in this demand, but it is impossible to deny the serious force of this great demonstration, and it is to be followed on Sunday by a further demonstration of democratic forces in Hyde Park, on a much more stupendous scale.

The claim of women to equal rights of citizenship with men, we hold to be fully established. Only the exercise of the franchise, with the practical impulse of a new duty, can give to women the necessary training, and call effectually into the field of politics those forces of moral discipline and humane ideal so greatly needed, which they have it in their power to contribute to the common good.

NATIONAL CONFERENCE UNION FOR SOCIAL SERVICE.

THE second annual meeting was held in the Council Room at Essex Hall on Friday afternoon, June 13, the President, the Rev. P. H. WICKSTEED, in the chair. The report, which was read by Miss CATHERINE GITTINS, recorded the great loss sustained a year ago by the death of the Rev. B. K. Gray, and then told of the work which had been done in issuing syllabuses of study on the Study of Poverty (Introductory), Sweated Industries, the Feeble-minded, Housing and Temperance, and a first leaflet on Existing Laws, dealing with the Public Health Acts, and in offering lectures and encouraging centres of study. Last year's successful Summer Session at Manchester College, Oxford, was duly chronicled, and the report concluded:—"Their chief work lies in awakening Unitarians to a fuller sense of their duty as citizens, and in providing those desirous of studying and solving social problems with schemes of study and opportunities for hearing those who, by study or experience, have special knowledge to impart. The success of the movement now depends on the response of the churches up and down the land to the challenge of the Union to take up these important questions in an earnest spirit, and to make full use of the means of assistance placed at their disposal by the Committee."

The CHAIRMAN, in moving the adoption of the report, said it was more of a programme than a report. They were anxious to be a useful means of inter-communication and stimulus. Their Union should help the workers in various fields to realise how much there was being done on the whole, and take courage.

The Rev. C. ROPER, in seconding, spoke of the great value of the syllabuses, and, after suggestions by the Revs. W. G. Tarrant and F. H. Vaughan, the report was adopted.

On the motion of the Rev. R. P. FARLEY, seconded by the Rev. A. A. CHARLESWORTH, Mr. Wicksteed was re-elected President, and the other officers and committee, with Mr. Richard Robinson as treasurer, and Miss Gittins and Mr. A. H. Biggs as secretaries, were then appointed on the motion of the Rev. A. WEBSTER, seconded by Mr. C. E. HECHT. Mr. Webster spoke of the keen interest now taken in social and economic questions, taking the place of the old taste for theological controversy. Their churches had a great past in philanthropy, but now they must go deeper to get at the roots of the evil, and their Union represented that effort, to bring the Kingdom of God nearer to their daily experience.

At the conclusion of the business the meeting adjourned to the large hall, where a joint meeting was held with the Temperance Association under the presidency of the EARL OF CARLISLE, and an address was given by Mr. PERCY ALDEN, M.P., on "Twentieth Century Problems." Of this we must reserve our report until next week.

NATIONAL CONFERENCE GUILDS' UNION.

THE seventh annual meeting was held at Essex Hall on Whit Monday, June 8. A meeting of the council was followed by tea and a reception by the president, the Rev. F. K. Freeston, who afterwards presided at the annual meeting over a goodly company. The London guilds were well represented, and there were present also representatives from Bradford, Birmingham, Hastings, Leicester, and Middlesbrough The proceedings began with the hymn "Young souls, so strong the race to run," and the service of consecration from the Guild Manual.

The secretary, Rev. John Ellis, presented the annual report and treasurer's statement.

The report noted the formation of new guilds at Hastings, Hampstead, Richmond, Horsham, Stannington, and Pudsey, and a resolution of the North Midland Sunday School Association, inviting serious consideration on the part of teachers and school workers of the advisability of establishing guilds at their respective centres. Reports received showed the affiliated guilds to be in a healthy condition. Members for the most part meet regularly for devotional exercises and for intellectual and social fellowship, engage loyally and heartily in work for the good of their church or school, and give some time, thought, and care for the aged, the afflicted, and the needy. The report concluded with an expresson of profound conviction that the greatest hope for the future well-being of our churches of the liberal faith lies in the training of a new generation pledged to reverent worship and loyal service.

The PRESIDENT, in moving the adoption of the reports, said, although the guild movement did not advance in our churches as strongly as some of them could desire, there was sufficient in the report for which to thank God and take courage. Their chronic difficulty lay in the fact that they were, as yet, so scattered. They could not yet get the enthusiasm which came from a sense of togetherness in a great cause. The council during the year had offered to send members to such of our churches as desired to hear about guild methods and work to advocate th cause. The results had been very satisfactory, as six or seven new societies had been organised. He also spoke in terms of high praise of the one essay which had been sent in. It was full of the very spirit which was expected in guild members—the spirit of sympathy and brotherliness. It would be of immense value if the guilds could be united in the promotion of some one scheme in a spirit of helpfulness.

Miss EDITH GITTINS (Great Meeting Guild, Leicester), in a brief speech, seconded and spoke with hopefulness of the report and the movement in general.

The report having been adopted, the officers and council were elected, the Rev. John Ellis being the new president.

Mrs. E. CEREDIG JONES then gave a short address on "Idealism," and Mr. A. H BIGGS spoke on the need of "Ministry to lonely people." He called attention to the fact that people to-day are feeling lonely from a variety of causes—some

because of unfriendly circumstance, others because of an inadequate theory and rule of life. For the salvation of such as these it was necessary that some brother or sister go with the touch of sympathy. It was necessary to convince them that the world is really ruled on the principle of helping others. There was a clear call to those who saw the lonely, to help.

Miss CATHERINE GITTINS gave a thoughtful and helpful address on "The call to service." The prophets of the new spirit, characteristic of the present age, she said, were Carlyle and Ruskin. There was to-day a passionate demand for righteousness, social justice, and brotherhood. In order to remedy the wrongs which beset our social life it was necessary to act with knowledge. To that end the Union for Social Service and the guilds encouraged careful study of social conditions. One characteristic of the spirit of the age was the revolt against the injustice of suffering borne by multitudes, brought about by conditions of life over which those who suffer have had, and can have, no control. Another was the growth of the idea of co-operation. Organisation was a characteristic of the time. This was not limiting, as some had said, but widened the scope of social effort. As an illustration she referred to the work of one devoted man for the crippled poor of Leicester. The work grew beyond his means to support it. He then appealed to the public for help. The churches and public bodies responded to the call. The result was an organisation for beneficent action in which sectarian or political limitations were non-existent. She went on to speak of the spirit in which they should respond to the call to service. Unitarians had been foremost in good works from a sense of duty. That was not sufficient in our day. It should be done from a heartfelt, burning desire to make this earth a right home for God's children. They should go forth to lessen the woes and troubles and injustices of social life in a spirit of optimism. The spirit of the age, expressing itself in compassion for suffering, revolt against injustice, and co-operation, was God's call to service, and they should respond to the call to labour for the coming of the better time in which righteousness should rule.

The Rev. W. H. LAMBELLE bore testimony to the effectiveness of the work the guilds were doing. He did not think any church organisation was complete until it had a well organised, well officered guild. The guild was eyes, ears, and hands to the church. He spoke of what members of his guild had done in relief of distress during recent trade depression in Middlesbrough. What our churches wanted was not mechanism, but the spirit of devotion. He commended the use of the Manual as a help in training young people in the expression of their devotional life.

The Rev. JOSEPH WOOD moved a resolution, heartily recommending the guild movement to the continued support of its members, and also to those churches in our fellowship which have not yet adopted it. He spoke of his visits to the churches, and of the varied reception of his recommendation of the formation of guilds. The bar to progress seemed to him to lie in the conservatism in matters of action which seemed generally to prevail. The chief objection came from churches where well-organised schools seemed to be effectively doing such work as the guilds proposed. There was ground for that contention, but even in such well equipped schools there was a place for such an institution as the guild. It was a fellowship—like the adult class, &c.—but with a definite purpose. The members of it were pledged, in a spirit of religion, fed by devotion, to give themselves to useful service. Guild members assembled together not first and foremost for the good the guild would do for them, but for the good they themselves could do for the guild. By drawing together to help one another, they found a power which was wonderful. In the case of many churches, if someone with the guild spirit would take hold of the work, it would mean renewed life and usefulness.

Mr. ALFRED THOMPSON seconded, and the resolution was adopted.

On the motion of the Rev. Gordon Cooper, seconded by the Rev. John Ellis, the Rev. F. K. Freeston was heartily thanked for his kindly hospitality and for his willing services as president, and the proceedings terminated with hymn and benediction.

THE WOMEN'S LEAGUE.

A MEETING of women was held in Essex Hall at noon on Thursday, June 11, at which the Rules submitted by a Provisional Committee for the establishment of the "British League of Unitarian Women" were adopted, and the League was therefore duly constituted.

The rules were as follows :—

I. Objects of the League.—(1) To quicken the religious life of our churches, and to bring Unitarian women into closer co-operation and fellowship. (2) To promote the formation of branch or local organisations of women in connection with our churches and district societies. (3) To suggest ways and means of providing for the needs and extending the influence of our churches; to assist the British and Foreign Unitarian Association in its missionary work; and to collect and disseminate information regarding matters of interest to the denomination.

II. Membership of the League.—(1) The payment of one shilling or upwards annually shall entitle any woman, not connected with a local branch, to the privileges of membership. (2) The payment of five shillings or upwards annually by any branch shall entitle it to the privileges of membership. (3) The payment of five pounds in one sum shall constitute any woman a life member.

III. Officers of the League.—(1) There shall be a president, five vice-presidents, a treasurer, and two secretaries elected at the annual meeting of the members, held in London in Whit-week. (2) There shall be a committee, consisting of the officers and ten other women, elected at the annual meeting. The committee shall meet monthly (except in August and September); and they shall present at the annual meeting a report of the work of the League and a statement of accounts duly audited, made up to March 31. (3) There shall be a council, consisting of the officers, the committee, and one delegate elected by each of the local branches or affiliated societies, which shall meet twice a year.

Two more rules dealt with the alteration of rules (by the vote of members at an annual meeting), and with the framing of by-laws.

LADY BOWRING was in the chair, and Miss HELEN BROOKE HERFORD made a statement explaining the object of the League, which was not to make more work, but to unify the work that was being done and make it more effective. She referred to the meeting of the American Women's Alliance at Boston last September and the deep impression it had made upon them—it was so beautifully conducted. (Surely St. Chrysostom, the golden-mouthed, must have been an American, or his mother was!). It was naturally suggested that something of the kind might be done in this country also, and at the provincial meeting of the Association in Liverpool in February the matter was considered, and a provisional committee appointed. They had since sent out a circular to congregations and had received nearly a hundred replies, most of them in cordial approval, and while some wanted fuller information, there was only one refusal. The name they had considered ver carefully. Under the name "Unitarian" they would keep open their ranks, without any distinction, to anyone, on the simple basis of discipleship to Christ and love to God and man. Every branch of the League would do its own work and be absolutely independent of the central body. Their object was to promote fellowship, and to help the strong to help the weak. It would give those who joined them a new sense of belonging to a larger body. It was work for women with which they were concerned, which needed delicate handling. Postal mission work was peculiarly theirs, but there was much else, in which the woman's sense in intuition had a special part. It was home mission work, for the quickening of congregational life. They were apt to be too tongue-tied about their religion, and there were many little ways in which they could help to keep its spirit alive. She recalled in conclusion a description of her mother's of a Good Friday meeting in a Lancashire town, where lunch had to be provided for the great gathering of teachers, and all the householders had to help to boil the potatoes, to furnish at the right time a great supply of mashed potatoes. During the morning the chapel bell was tolled, as a signal for all the women to put on the potatoes, and so each householder had her own contribution ready boiled and mashed for lunch-time. So the members of that union would have each their own household pan, or individual pan, to boil, and the union would ring the bell.

LADY BOWRING moved the adoption of the rules, and referred to Miss HERFORD's letter in the INQUIRER of May 30, which had already called attention to what they proposed.

Mrs. BLAKE ODGERS, in seconding, spoke of the great encouragement it would be to their smaller societies to feel that they belonged to a national movement.

Miss MARIAN PRITCHARD expressed a doubt whether an alliance of women was just what they needed at the present time. Now that men and women worked together, they should have an alliance of church

workers instead of an alliance of women. With the objects of the League she was in entire sympathy, but thought they could better be attained by working together. She proposed as an amendment that the formation of the League should stand over for further consideration, to see whether it could not be broadened into an union of church workers.

Mrs. FREESTON seconded, and Miss VON PETZOLD supported the amendment, the latter objecting to the separate activity of men and women where there was no necessity.

Miss HERFORD pointed out that, as in the home, so in the household of faith, there was special work women had to do, and it was for that (as in the Postal Mission) that they formed the Union. Miss FLORENCE HILL reminded them that the Women's Liberal Associations also did their own separate work, but worked with men.

Mrs. EDWARDS supported the original motion, saying that to many of their suburban churches the proposal came as a gleam of light in the darkness of their loneliness.

The amendment, being put to the vote, was lost, and the Rules as proposed were adopted.

On the motion of Mrs. TUCKER, seconded by Miss SPENCER, the officers and committee were then appointed, with Lady Bowring as president, Mrs. Sydney Martineau as treasurer, and Miss Herford and Miss Violet Preston as secretaries. A further resolution urged the formation of local branches of the League, "with the view of increasing our missionary zeal and inspiring our religious work," and a vote of thanks to Lady Bowring brought the meeting to a close.

LETTERS FROM ABROAD.

AT the anniversary meetings of the British and Foreign Unitarian Association, letters were received from a large number of correspondents, and we have pleasure in publishing extracts from several of them.

America.

Mrs. Arthur Lord, the Rev. F. J. Gauld, and the Rev. R. R. Shippen represented the American Unitarian Association in person. The Rev. S. M. Crothers, D.D., writes :—

"The programme of the Whit-week meetings brings back happy memories of the meetings which I attended, and the longing to be with you again. Since the meeting of the International Council last September our Unitarian work has been going on prosperously. We still feel the inspiration that came from the visit of our British friends."

Rev. C. W. Wendte writes :—

"One of the happy results of the International Congress of Religious Liberals held last year in Boston has been to bring Unitarians of American and British birth more closely together in ties of personal friendship, to add the recollection of faces and voices to one's knowledge of one's fellow-workers in other countries, and to feel increasing consciousness of strength and courage arise from this larger communion of believers in freedom, progress, and tolerance in religion."

France.

Baron F. de Schickler, writing on behalf of the United Reformed Churches of France, says :—

"My Committee is very grateful for the honour you have done us in sending invitations to your Whit-week meetings. But they coincide with meetings of our General Synod, so it is, unfortunately, impossible for us to send a representative as we should have desired. These meetings are specially important, as our next Synod must consider the grave questions that the separation of the Churches from the State forces on us more and more, and in consideration of which we shall feel very greatly the loss of the advice of our regretted friend, Professor Jean Réville ; and in addition to which we lost in October last the services of our secretary, M. Jalabert. We feel that your sympathy will be with us in both these losses. We send you our brotherly greetings and our best wishes for the success of your Association and the Churches attached to it."

Professor G. Bonet-Maury, D.D., of Paris, writes :—

"I shall be at least present in mind, and allow me to express to you some of the thoughts and feelings which are in my soul.

"First, there are the words of sorrow, in consequence of the premature death of our colleague and friend Jean Réville. Although for two years he had given up his lectureship at our Protestant Faculty, he was still a friend and ally in the battle for the noble cause of religious progress and liberty of conscience.

"We, too, are sorry for the end of the Protestant newspaper *Le Signal*, which for about ten years has championed the cause of a broad Christianity and of justice (especially in the Dreyfus case).

"On the other hand there are, thank God, many facts which are signs of the irresistible progress of the liberal religious cause in our country. Let me quote some of them :—

"(1) The fact that the number of the students of Divinity has increased at the Schools of Paris and Geneva, which do not enforce a 'creed' on the students, whilst it has diminished at the School of Montauban, which is strongly confessional.

"(2) The success of the *Union des libres penseurs et des libres croyants pour la Culture morale*, initiated last year by Rev. J. J. Kaspar (formerly Protestant missionary at Madagascar), now under the leadership of M. Frédéric Passy (member of the Institute), and which has last winter helped to bring about a friendly connection between Free Thinkers who feel the impossibility of building a system of moral education on the purely rational ground, without the help of religious belief.

"(3) The foundation of the Liberal Jewish Synagogue of Paris, initiated by some Jewish ladies who for long years complained that they received in the Synagogue no religious teaching or exhortation. The Rabbi is Dr. Louis Germain Lévy, of Dijon, who two years ago attended the International Congress of Free Religious Thinkers and Workers at Geneva.

"You see that we have many grounds of hope for the final victory of free religion.

"Now, allow me to express my hearty wishes for the success of your meeting, and that our Unitarian friends may contribute in their way to the *Entente Cordiale* of England and France, of which I have been for twenty-five years a modest precursor."

Madame Réville writes :—

"Will you please tell the Committee of the Unitarian Association that I feel most deeply their remembrance of my husband. He all his life worked for the cause of faith and freedom that is theirs, and the last paper he wrote was a moral catechism for the 'Union des Libres Penseurs et des Libres Croyants,' a newly born society here in Paris, which he was a member of, and where he hoped to do useful work."

Pastor Georges Fayot, of the Reformed Church of Nîmes, writes :—

"We hope you will not forget your Liberal friends in France, even those the least known to you. It is only a feeble tie—an annual invitation and an annual refusal—but it gives us the opportunity of exchanging words of sympathy, and sustains in us the thought, encouraging to us particularly, of our membership of the great and universal family of Liberal Christians. So I thank you in the name of our Liberal Church at Nîmes."

Switzerland.

Professor E. Montet, D.D., of the University of Geneva, writes :—

"The group of Protestant Liberals in Geneva, at the head of which are many well-known men in this city of Calvin, is in a minority, but still it is an influential minority, and one with which orthodoxy has to reckon. The situation has not changed since 1905, the year of the Unitarian Congress, but what has changed is the condition of the National Protestant Church, up to now united to the State. Since 1907 the separation has been voted ; but, as it will not come into force until January, 1909, we are at the present moment in the midst of an ecclesiastical crisis. A committee has been nominated, and has been sitting for several days in order to form a constitution for the future Church. The majority is trying to realise a national and comprehensive Church, comprising both Liberals and Orthodox. The minority wish to form a church on a dogmatic basis. On the other hand, a considerable number of Protestant citizens (about 3,000) have issued a 'projet de loi' (popular legal demand) asking for the suspension of the Law of Separation voted in 1907, and for a return to the old position of the Churches (National Church united to the State). A popular vote will be taken with regard to this at the end of the year. So we are in a critical position, and it is impossible to say in what condition the Liberal section of the Church will be in a year from now.

"I am sending you a copy of a very interesting publication, 'Thoughts of Calvin on Prayer,' gathered together by Mme. Rey (widow of Auguste Bouvier). These 'Thoughts' are very remarkable ; there is no trace of Trinitarian dogma ; Calvin addresses his prayers to God alone. There are, in fact, two Calvins—one autocratic and dogmatic belonging to the sixteenth century, and a Calvin of all the centuries—the deep religious thinker, sympathetic from the very depth of his religious thought." (*To be continued.*)

WINIFRED HOUSE.

INVALID CHILDREN'S CONVALESCENT HOSPITAL HOME.

THE annual meeting, held on Tuesday afternoon, was this year combined with the annual "At Home" at the Hospital Home itself, and, in spite of the broken weather of the morning, it was well attended, Dr. and Mrs. Drummond of Oxford being among the guests. Dr. Annie McCall, who was to have presided, was unfortunately prevented at the last moment from coming. After an hour's pleasant sociability in house and garden, and an inspection of all the admirable arrangements of the Home, the chair was taken by Dr. URBAN PRITCHARD, who said how much they regretted Dr. McCall's absence. Miss MARIAN PRITCHARD read a letter she had received the day before from Iceland from Mr. Jochumsson, who last year had visited the Home, and now recalled the delight with which he had seen it, "In truth," he said, "few sights in the metropolis are more worth seeing."

Mr. W. M. BLYTH presented the accounts, which showed an excess of expenditure over income for the year of £86 10s. 11d., though, as the report stated, a credit balance of £119 from the previous year had saved them from actual debt. Subscriptions amounted to £359 17s. 6d., donations to £128 5s. 4d. From the Hospital Sunday Fund they received £61 15s., from the Hospital Saturday Fund, £35. Patients' payments amounted to £173 6s. Total receipts, with a small item from dividends, £762 6s. 2d. The expenses were £848 17s. 1d., of which only £13 16s. 1d. went for drugs, &c., and £291 15s. 8d. for provisions.

Miss MARIAN PRITCHARD read the seventeenth annual report, which recorded a very satisfactory year's work. There were 18 beds available, and the average in use was nearly 17½, which showed that the Home had been practically full all the year. 42 children in all had been treated, of whom 13 were hip and spinal cases, and 17 debility. *Young Days* had done very well for the Home, not only sending £25 for the cot, but £14 extra. Miss Emma Hope, the lady superintendent, after nine years of devoted service, had been granted six months' leave, during which time her place had been admirably filled by her sister, Miss Bertha Hope. She had returned to the Home with health well restored, and was very cordially welcomed back. The report concluded as follows: "Thus the work of Mrs. Hampson's Memorial Home goes steadily forward; the children grow in sweetness of character as well as in strength of body during their stay, and their parents often learn much also from their weekly visits, both in the management and the feeding of children. Nor are they the only ones who profit from the Home. Many sisters in hospital wards today look back at Winifred House as their starting point, and gratefully remember the inspiration and training that they received from its excellent lady superintendent, Miss Emma Hope."

The CHAIRMAN, in moving the adoption of the report and accounts, expressed surprise that more such homes did not spring up after the example of Winifred House, which rendered such inestimable service in the thorough nursing it provided.

The Rev. C. ROPER, in seconding, expressed great admiration for all that he had seen in the House.

On the motion of the Rev. E. DAPLYN, seconded by the Rev. J. C. BALLANTYNE, thanks were given to the officers and committee and they were re-elected. Thanks were also given to the honorary medical officers on the motion of Mr. ION PRITCHARD, seconded by Mrs. BLYTH.

The CHAIRMAN congratulated Miss Hope on her recovery, and the Home in having her back.

Both Miss HOPE and Miss PRITCHARD gave some very happy instances of good results in the work, and of the gratitude of former patients and their relatives, and the meeting was brought to a close.

THE UNITARIAN VAN MISSION.

ONE hundred and two meetings have now been held. This means, if the summer is a fine one, that the number of meetings will largely exceed that of last year, when about 430 audiences were gathered. Less than a fifth of the available time has so far elapsed, and the prospects are good, so that we look for a much better percentage of meetings. The attendances, too, are again most encouraging, and, despite some half failures this week, the average for the week is the highest we have yet had. Nearly 42,000 people have now been present, so that over 400 is the average for the whole period. The question has been asked, how we arrive at our estimate of attendance. The instruction is that the numbers shall be taken at what is judged to be the highest point of the meeting. This is generally at question time, when the listeners press up to the platform eager to catch everything that is said. It is not, however, as has been supposed, the custom to estimate the total number present at one time or another during the evening. If this were done the figures would be very much larger. For example, one evening last week the missioner calculated that over 2,000 people were present during some portion of the meeting. The number given in the return is 750, that being the attendance during questions.

LONDON AND DISTRICT.—This Van held a fine series of meetings at Ilford, where the Revs. H. Rawlings and J. E. Stead were the missioners. A Sunday evening was spent at Seven Kings, and a move was then made to Stratford for Whit-week, where Rev. J. M. Mills succeeded Mr. Stead and was supported by the Rev. W. H. Rose. Sunday last was passed at Lewisham, and this week the meetings are continued at Sydenham; Streatham and Wimbledon occupying the rest of the month.

MANCHESTER DISTRICT.—At the beginning of the month this Van was at Congleton, where Rev. G. H. Smith and his people derived much encouragement from the visit of Rev. H. B. Smith as missioner. Rev. W. Reynolds conducted a most successful mission the next week at Burslem, in which town, as well as at Tunstall and elsewhere, the meetings of last summer were found to have had a good effect. The meetings at Tunstall, which claims to have been the birthplace of Primitive Methodism, were conducted by Rev. A. H. Dolphin, who was also at Hanley over the week end, and received assistance at both places from Rev. G. Pegler. Stoke and Newcastle are down for return visits from the 18th to July 1, and the Van will then leave the Potteries for Market Drayton.

SOUTH WALES DISTRICT.—Rev. J. M. Mills describes the Cardiff meetings which closed on the 3rd inst., as his most successful mission. The Van then moved on to Barry Dock (where a charge was made for the drinking water!), but here, partly owing to the holidays, very few people were about. Rev. D. J. Williams was missioner, and the meetings were curtailed so as to permit of an evening at Wick. On the 17th Mr. Williams' place was taken by Rev J. Park Davies, who missioned at Bridgend and Maesteg. This week's meetings are at Aberavon and Port Talbot. During the past fortnight the missioners were assisted by Revs. D. G. Rees and W. J. Phillips, and Mr. John Lewis.

DETAILS OF THE MEETINGS.

LONDON DISTRICT. — Seven Kings, June 7, attendance 120; Stratford, June 8 to 12, four meetings, 780; Lewisham, June 14, attendance 150.

MANCHESTER DISTRICT. — Burslem, June 8, attendance 700; Tunstall, June 9 to 12, four meetings, 2,000; Hanley, June 13 and 14, two meetings, 1,200.

SOUTH WALES DISTRICT.—Barry Dock, June 8 to 9, no meetings; Wick, June 10, attendance 75; Bridgend, June 11 and 12, two meetings, 275; Maesteg, June 13 and 14, two meetings, 1,150.

GLASGOW DISTRICT.—Coatbridge, June 8, attendance 750; Airdrie, June 9 to 14, five meetings, 3,200.

TOTALS.—June 7 to 14, 24 meetings, attendance 10,410, average 433.

THOS. P. SPEDDING,
Missionary Agent.

NEWS FROM THE CHURCHES.

APPEALS.

London: George's-row Mission.—The Rev. F. Summers writes:—"Will you be good enough to allow me to make an appeal to your readers to assist me in the getting up of the Sunday-school Children's Excursion? All the scholars pay a portion of the cost, but I still need an additional fund with which to pay the entire cost. Donations may be sent either to the Domestic Mission, George's-row, St. Luke's, E.C., or to 4, Durley-road, Stamford-hill, N."

London: Mansford Street Mission.—The Rev. Gordon Cooper writes:—"Last year several of your readers helped us at Mansford-street with subscriptions to our Country Holiday and Convalescent Fund, and to our Window Gardening Society. May I ask them for their help again this summer, and at the same time, renew my appeal to others for further subscriptions or donations. These are urgently needed to continue the work." Donations should be sent to Mr. Cooper, at The Parsonage, Mansford-street, Bethnel Green, E.

Belfast: All Souls' Church.—The Rev. R. J. Campbell, who has been staying with the Rev. W. H. Drummond for a series of meetings in Belfast, preached in All Souls' Church at a special service on Tuesday afternoon, June 9. There was a densely crowded congregation, a large number of people being unable to gain admittance. The sermon on the

miracle of the man born blind made a deep impression. It appears in full in the *Christian Commonwealth* for June 17.

Hastings. — On Tuesday, June 16, the "Young People's Class," with the Rev. S. and Mrs. Burrows and some friends from the church, visited Dover, and had tea in the Adrian-street Schoolroom, where they were met by the Rev. C. A. Ginever, Mr. E. Chitty, and other friends. The day was greatly enjoyed, and a return visit from the Dover friends is hoped for.

Leeds: Holbeck.—A very pleasant social gathering of the congregation was recently held to celebrate the golden wedding of Mr. and Mrs. John Smith, when Mr. G. Reason, chairman of the congregation, presided, and a presentation of a purse of gold was made on behalf of friends at Holbeck, Hunslet, and Mill Hill. Mr. Smith, who had been for many years active in the school as teacher and superintendent, and occasionally as preacher in the church, in his response, told how he had first attended Zion School, and then for fifty years had been associated with Domestic-street. He found his wife in the school. He greatly appreciated the kindness of his friends.

London: Rhyl-street Domestic Mission (Resignation).—Dr. Read having felt it his duty to send in his resignation owing to advancing age, the London Domestic Mission committee at its last meeting unanimously passed the following resolution: "The committee feel that Dr. Read's letter leaves them no option but to accept his resignation of the Rhyl-street Mission, to take effect at the end of September next. In doing so they desire to record their high appreciation of his services to the mission, and especially his personal sympathy with and care for individuals who needed his help. They wish to express also their thanks to Mrs. Read for all she has done in connection with the mission."

London: Stoke Newington Green.—Earnest efforts are being made to draw fresh hearers into the fellowship of this old chapel, the bicentenary of which is to be celebrated during the present year. A popularly worded circular of appeal and invitation is to be issued, and a personal canvass of the neighbourhood is also to be made. Dr. F. W. G. Foat, the minister, has just begun a series of morning addresses on the great words of the prophet: "What doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God."

London Sunday School Society.—Some three hundred elder scholars from various London schools gathered in Essex Hall on Sunday afternoon for the united service, which was conducted by the Rev. J. C. Ballantyne, of Stamford-street and Blackfriars Mission. The opening hymn was Mr. Tarrant's "With happy voices ringing," and an anthem, "Cleansing fires," was sung by the choir of George's-row Mission. "Ye are the light of the world. Let your light shine," was the text of Mr. Ballantyne's address, which dwelt on the power of sympathy, and the power in each one to be true to the inward light, to make it the light of the world, for the sake of the kingdom. Among other striking illustrations he quoted Latimer's brave words to Master Ridley, commemorated on the Martyrs' Memorial at Oxford: "We shall this day light such a candle in England as shall never be put out"; and it was, he added, not for self-glorification, but for the glory of God, in self-forgetfulness, for the establishment of His kingdom among men. "We believe in human kindness. We believe in Love Eternal," was the closing hymn.

Manchester: Oldham-road. — Eleven weeks ago Mr. Alfred Hill, a member of the church and school, went out to Freetown, Sierra Leone, accompanied with the best wishes of a host of friends. On June 6 he succumbed to the malarial fever, in his twenty-second year. Last Sunday evening a memorial service was held. Besides the usual attendants a large number of other sympathisers with the family in their sore bereavement were present. The members of the Young Men's Class sat together in the front rows. The Rev. W. Griffiths based his sermon on "The Shipwreck at Ezion-gebar." Mr. J. R. Hill, the sorrowful father, faithful to his trust as organist, played the instrument.

South Shields.—For the first time for five years the Unity Church Band of Hope took part in the demonstration organised by the South Shields and District Band of Hope Union. On Whit-Monday the various bands marched with their banners to the market, where 4,000 children sang two hymns and listened to a short address and then, accompanied by two brass bands, marched through the town to the football field for tea and sports.

Walmsley. — The annual sermons were preached on Sunday, June 14, by the Rev. E. Priestley Evans, of Bury. There were good congregations in the afternoon and evening. The address to the scholars in the morning was given by Mr. William Taylor, of Unity Church, Bolton. The collections for the day amounted to £43.

Welsh Musical Festival. — This year's Musical Festival of our Cardiganshire churches was held at Aberaeron, under the conductorship of the Rev. E. Gwilym Evans, of Dukinfield, and was a great success. The festival was held in the Calvinistic Methodist Chapel, kindly lent for that purpose, and Councillor J. M. Howell, of Aberaeron, a member of that body, who presided, gave an address of warm congratulation and cordial friendship. In theology, he said, they were poles asunder, but that was no reason why they should not be friends, and he made generous acknowledgment of what they owed to Unitarians, mentioning, among others, the names of Channing, Longfellow, and Martineau, William Rathbone and Richard Armstrong. When they were asked for the use of their chapel for that festival, he said, it was unanimously granted.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, June 21.

LONDON.

Acton, Creffield-road, 11.15, Rev. ARTHUR HURN; 7, Rev. W. E. WILLIAMS, B.A.

Bermondsey, Fort-road, 7, Rev. JESSE HIPPERSON.

Blackfriars Mission and Stamford-street Chapel, 11 and 7.

Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.

Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.

Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. J. C. BALLANTYNE.

Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting Hill Gate, 11, Rev. FRANK K. FREESTON; 6.30, Rev. R. N. CROSS, M.A. Hospital Sunday.

Forest Gate, corner of Dunbar-road, Upton-lane, 6.30, Rev. H. WOODS PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.

Hampstead, Rosslyn-hill Chapel, 11.15, Rev. J. H. WEATHERALL, M.A.; 6.30, Rev. STOPFORD A. BROOKE, M.A.

Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.

Ilford, Assembly Rooms, Broadway, 7, Rev. T. E. M. EDWARDS.

Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS.

Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. F. HANKINSON.

Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER, B.A.

Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.

Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPPS.

Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, B.A.

Peckham, Avondale-road, 11, Rev. JESSE HIPPERSON; 6.30, Mr. A. J. CLARKE.

Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. FELIX TAYLOR, B.A.

Stepney Green, College Chapel, 11, Mr. W. R. MARSHALL; 7, Mr. EDWARD CAPLETON.

Stoke Newington Green, 11.15 and 7, Dr. F. W. G. Foat, M.A.

Stratford Unitarian Church, 11, Rev. T. E. M. EDWARDS; 6.30, Mr. D. DELTA EVANS.

Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.

Wimbledon, Smaller Worple Hall, 11, Rev. W. E. WILLIAMS, B.A.; 7, Rev. ARTHUR HURN.

Wood Green, Unity Church, 11 and 7, Rev. Dr. MUMMERY.

ABERYSTWITH, New Street Meeting House, 11 and 6.30, Mr. D. R. DAVIES.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. M. MCDOWELL.

BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.

BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.

BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.

BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.

BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.

CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.

CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.

DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. ARTHUR GINEVER, B.A.

DUBLIN, Stephen's Green West, 12, Rev. G. H. VANCE, B.D.

GUILDFORD, Ward-street Church, North-street, 11 and 6.30, Mr. GEORGE WARD.

HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.

HARROGATE, Dawson's Rooms, St. Mary's Walk, 6.30, Rev. CHARLES HARGROVE, M.A., "Beyond the Horizon: The Reality of Things Unseen."

HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 and 6.30, Rev. HERBERT MCLACHLAN, M.A., B.D.

LEICESTER, Free Christian Church, 11, Rev. A. HERMANN THOMAS, M.A.; 6.30, Rev. GERTRUD VON PETZOLD, M.A.

LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. W. J. JUPP.

LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.

LIVERPOOL, Ullet-road, Sefton Park, 11 and 6.30, Rev. J. C. ODGERS, B.A.

MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.

NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. E. PARRY.

NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVENS.

OXFORD, Manchester College, 11.30, Rev. L. P. JACKS, M.A.

PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. JAMES BURTON, M.A.

PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.

SCARBOROUGH, Westborough, 10.45 and 6.30, Mr. T. G. GRAHAM.

SEVENOAKS, Bessell's Green, The Old Meeting House, 11.

SHEFFIELD, Upper Chapel, 11, Rev. JENKYN THOMAS; 6.30, Rev. J. W. COCK.

SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.

SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. MATTHEW R. SCOTT.

TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 and 6.30.

WEST KIRBY, Tynwald Hall, opposite Station, 11 and 6.30, Rev. H. W. HAWKES.

GERMANY.

HAMBURG, The Church of the Liberal Faith, Logenhaus, Welckerstrasse. 11, Rev. GARDNER PRESTON.

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SOUTH AFRICA.

CAPETOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

MARRIAGES.

MILLER—BROWN.—On June 16, at the Memorial Church, Liscard, by the Rev. A. E. Parry, James Taylor, son of James Miller, of Liverpool, to Lillian Marion, eldest daughter of Mrs. Leighton Brown, of New Brighton.

BLATCHLEY—LAKE.—On June 12, before the Superintendent-Registrar at Epsom, Surrey, followed by Service conducted by the Rev. W. J. Jupp, Charles Polwhele, son of the late Frederick Blatchley, J.P., of Saltash, Cornwall, to Mabel Honorine, daughter of William Robert Lake, of Alaska, Sutton, Surrey.

DEATH.

HIRST-SMYTH.—On June 9, at 94, Preston-road, Brighton, James David Hirst-Smyth.

PRESBYTERIAN FUND.

THE MANAGERS of the PRESBYTERIAN FUND give notice that they are prepared to award the following Scholarships, tenable from October, 1908.

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UNITARIAN HOME MISSIONARY COLLEGE.—The Annual Public Examination of the Students of the Unitarian Home Missionary College will be held at SUMMERVILLE, Manchester, on Tuesday, June 30, commencing at 11.0 a.m. The Visitor's Address on "The Moral Freedom of Man," will be delivered by the Rev. S. H. MELLONE, M.A., D.Sc., of Holywood, at 5 o'clock. On the evening of the same day, the Valedictory Service will be held in CROSS STREET CHAPEL, at 7.30, and will be conducted by the Rev. AMBROSE N. BLATCHFORD, B.A., of Bristol. Music by the choir of the Longsight Free Christian Church; organist, Mr. O. H. Heys. On the following day, Wednesday, a Garden Party will be held in the grounds at Summerville, 3.30 to 8.0 p.m. Tickets free on application to Hon. Secs., Summerville, Victoria Park, Manchester. The attendance of all friends of the College is earnestly invited.

For the Committee,
EDWARD TALBOT, E. L. H. THOMAS, } *Hon Secs.*
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